/85 cont./

844 [828] The most common of the crisis situations is the one that stems from the birth of a child. The crisis exists for the newborn baby itself as well as for the father and mother.

• 843 [184] /86/ Prenatal precautions for the mother exist in the three subgroups, and for the father certainly among the Mbüá. The former and the latter refer, in the majority at least, to the normal development of the birth and to the future of the baby. Thus, the Mbüá father, as soon as the pregnancy is verified, leaves off tying anything and does not set snares for catching animals, for there would be danger of hurting the child to be born; he will not be able to eat monkey meat, because the monkey, even after it is shot, remains suspended by its own tail; and so forth. The restrictions, principally dietary, to which for her part, the future Guaraní mother must submit are similar. Pablo Vera in Paraguay told me [828] that a pregnant woman should not become angry, because the rage would pass to the flesh, the bones, and the spirit of the child. The latter would become a bad sorcerer, póro-avyký-á.

844 [593] [606] [602] The one who assists the woman in childbed is her mother; lacking one, the mother-in-law or another old woman of the group. The Ñandéva of Bananal usually call a mestizo midwife from nearby; if that is not possible, an old woman from the village helps at the birth. The family does not always have at its disposal the resources to pay a foreign midwife, who is paid in goods or even with money. Among the Kayová it happens that the husband himself acts as male midwife for his spouse. In general the presence of unnecessary persons is not allowed during the delivery, nor in the two or three days immediately following. Not infrequently the Kayová woman will withdraw to the forest in order to give birth, staying there a day or a night and a day.

When the birth takes place inside the house, the placenta is buried right there. Special care is given to the treatment of the navel. The umbilical cord is cut by the midwife with the help of [824] a splinter of takuãtĩ or bamboo (takuára); using scissors, "it is ruined." In order that the navel dry up more quickly, ashes are [752] [184] applied as "desiccative"; the Mbüá obtain them by burning pindo nuts; the Kayová and Ñandéva burn either horse manure or maize cobs.

/34 cont./

114 We therefore do not know whether the Cayuá figures among them,
175 but there is no doubt about the fact that one of the groups studied
601 by him was closely connected to the Cayuá with reference to
197 language, because the greater part of the present-day kinship terms of the Cayuá are found, with very little variation, in Montoya's work (8).

[113] 8. See also: Carlos Drummond, "Designativos de parentesco in Tupí-Guaraní /Kinship Designations in Tupi-Guarani/." Sociologia, Vol. 5, No. 4, pp. 328-354. São Paulo.

114 Terms for the first descending generation that are not designations
601 for the children of Ego or the children of Ego's brothers and sisters are not recorded by Montoya; /35/ they are the only ones that we lack for the comparison. While Montoya gives the designation for daughter as being the one for the brother's daughter, he does not mention that the term for son is also extended to the brother's son. In our opinion this is probably owing to a lapse on the part
[178] of the researcher. In a general way one can say that a comparison of the terms presented by Montoya with those of the present-day Cayuá indicates a high degree of stability, during a relatively long period, in the kinship system of certain Guaraní-speaking groups, including the Cayuá.

The Life Cycle

842 Birth: Among the Cayuá one notices a great desire to have children. There are no mystic concepts relative to the birth, but there are various remedies that the woman can take in order to have children. In the case of not having children, it is always admitted that the woman might be sterile, this sterility being attributed to the fact of her having taken contraceptive remedies.
843 Sterility is considered a valid reason for divorce. During the pregnancy there are certain taboos for both the pregnant woman

/35 cont./

843 and the husband. The woman must abstain from the use of beef, pork, and armadillo meat, just as she can not go into the husband's clearing, and in the last stages of the pregnancy the work that she is allowed to do is limited, even in the house. During the entire period she can not break up pieces of wood. The father, during this time, can not cut anything with a large knife or machete, he can not build anything either, such as, for instance, a fence, which would mean the use of cipo or of other material used for tying. If one fails to observe any of these restrictions, the child will be sickly all his life or might even die at birth.

844 No man is present at the birth of a child, although the father stays quite close, accompanied in general by at least one other man, who will be his close relative. The woman is assisted by one or several women. One of them is one of the few old women of the community who are well known for their knowledge in these things. There might also be present sisters or the mother of the woman in labor, if she has them. The umbilical cord is cut at a length of about six centimeters and then buried. It must be cut with /36/ a sliver of bamboo, because in case scissors or knife were used, the child would lose much blood. The midwife puts [465] a remedy on the wound, in order for it to heal quickly. The midwife is paid for her services, receiving a relatively modest sum when she is a close relative or friend of the couple, and a somewhat larger one when she is not a relative or a close friend.

845 The birth of twins seems to be a very rare occurrence, which is not considered a good thing. Twins had been born a little before the author's arrival in Taquapirí, and it was said that the mother had killed one of them. The beliefs concerning twins are not very clear.

553 Giving the name: It seems that there is no definite time for giving the child a name, which, nevertheless, is usually given during the first year of life -- between eight and twelve months of age. On the night chosen for the ceremony the parents take the child to the house of the person in whose presence the name is to be given to the child, when the cock crows the first time, generally around midnight. The parents enter the house, seating

/37 cont./
000 father's death, the boy is taught by the paternal uncle.
881 On the occasion of the first menstruation of the girl, they
562 shave the hair off her head, leaving her in a room in which no
person will come during the menstrual period, except the mother
[515] of the girl. It is the mother who takes food to her and who, besides this, takes her each evening to a nearby brook, where the girl takes a bath. This is done during the first two menstrual periods and the event is common knowledge in the aldeia. From
[262] then on this practice is suspended. The same dietary restrictions
[431] that are imposed on the pregnant woman hold equally for the girl during the first menstruation. On this occasion the father also usually gives the girl a new dress.

The initiation ceremony for the boys is held every five or six years approximately, and on this occasion the boys of the community between eight and thirteen years of age are initiated. There are cases in which the boy postpones his initiation until the age of 20, which, nevertheless, is undesirable from several points
[796] of view. After the ceremony of the "first fruits," which in gen-
[346] eral terminates at the end of February or at the beginning of March, the boys, while they are being initiated, remain in the large communal house, which constitutes the social and religious center of
[252] the aldeia. The boys' parents send foods there, which are cooked
[869] there for them by one of the single girls of the aldeia. During the day the boys may do what they please, but at night they receive instruction and learn a large number of songs. This goes on for several months, until the performance of the final ceremony.
[304] /38/ On this occasion the boys' lower lip is pierced in order to install the tembetá, a very thin stick of resin, and nowadays measuring about four centimeters in length. Only the men of
[273] the aldeia may attend the ceremony and participate in it. Before the piercing of the lip, the boys are given a portion of chicha,
[593] which is the fermented drink made out of maize. In the administration of the drink the father of any of the boys who are being initiated may not take part. Once the lip has been pierced, each
[352] boy sits on a small seat of wood made by the father. If the father
[784] of one of the boys, as is sometimes the case, has a very small
[843]

881 /38 cont./
562 son or a pregnant wife, he may not make the little seat, because
[352] it would be dangerous for the life of the baby or of the child to be
[784] born, and, besides, the seat would easily break because the re-
[843] striction had not been observed. For this reason the man may
[824] ask, in the first place, the sister's son and, secondly, the brother's
son, that he make the seat for him. In the year in which a man
has a son who is being initiated, he needs a great quantity of
maize. If, by chance, the father has had a bad crop or lacks
maize, he will turn to his brother or to the wife's brother, asking
him for help in providing the necessary quantity of the commodity.

[178] Although this initiation of the boys has disappeared in a large
[184] number of Cayuá aldeias, it continues to have great importance
[304] in Taquapirí. A youth is not considered a man until he has his
[753] lip pierced. The Cayuá naturally know that this is not true in a
[262] biological sense, because a boy may still become pubescent be-
[753] fore his lip is pierced. The boys who have never had the lip
pierced later suffer from some ailment. This ailment ordinarily
appears in the form of pains in the legs and arms. During the
ceremony and for some six months afterwards the boys cannot eat
beef and pork. If he fails to respect the taboo, the man will later
be afflicted intermittently with giddiness, headaches, and states
of debility. Many attacks of this nature might overtake him, but
[824] it is known that one of them is going to cause his death. Nowadays,
however, some of the boys have a plant that they pulverize and
eat together with beef and pork, countering in this manner the
bad effects of the meat.

581 Marriage: Marriage constitutes perhaps the most important
[594] social event in the social life of the Cayuá. In the first /39/
place it establishes a new series of social relations for the indi-
viduals concerned and for their relatives, and, in the second place,
the basis is formed for a new elementary family, and the elemen-
tary family is the fundamental economic unit of Cayuá society.
584 It was in connection with marriage that we found one of the
178 changes that has taken place in the last 20 or 30 years in the Cayuá
kinship system. Previously it was the mothers, that of the young
man and that of the young woman, who arranged the marriage,

5: Métraux E-4 (no date) 1948 SM4 Guarani SM4

178 a cabo (Vogt, 1904, p. 203). Today the number of Indians under the
622 authority of a chief vary from 20 to about 100.
621 The members of the ancient *Guaraní* communities built the houses of their chiefs and tilled their fields and harvested their crops (Ruiz de Montoya, 1892, p. 49).

685 **Law and order.**—It is only about modern *Caingud* communities that
756 there is some information on justice and law. Thieves are detected by
695 shamans, who touch each suspected man on the chest near the heart. If
684 the fingers leave a red mark, the man is guilty. A stolen wife must be returned with a present. In case of murder, if the criminal's relatives do
682 not pay the wergild to prevent a feud, the offended family takes the punishment into its own hands.

576 **Etiquette.**—Among ancient *Guaraní*, when a guest entered a hut, he
574 was surrounded by women who wailed and enumerated the deeds of his dead relatives. The guest covered his face with his hands and shed a few tears. The amount of crying and wailing was proportionate to the importance of the visitor (Ruiz de Montoya, 1892, p. 52).

LIFE CYCLE

843 **Birth and naming.**—Even in modern days, a pregnant woman must
846 avoid any food that might make her child abnormal. After childbirth, the father lies in his hammock until the infant's navel cord falls off, re-
842 fraining from activities thought harmful to the baby. The *Apapocuva*
775 believe that babies are reincarnated dead people, hence one of the shaman's
756 first tasks is to identify the returning spirit and, by means of his super-
789 natural power, to obtain a magic substance to be rubbed into the child's body. Infant baptism, though Catholic in many respects, is permeated
851 by ancient rites and beliefs. Names refer to mythical beings or to sacred
177 objects associated with the place on the horizon from which the soul is
178 supposed to have come. Children may be very closely identified with
551 the deities of the Upper World, and those from the west, the abode of
77 Tupã, may receive a miniature of the bench symbolic of their divine namesake. In case of danger, especially if a person is sick, his name is changed
553 and a new ceremony of baptism is performed (Nimuendajú, 1914 a, pp.
851 302–303).

881 **Boys' initiation.**—A *Caingud* boy undergoes something of an initiation rite when, prior to puberty, his lower lip is perforated for the insertion of
[273] a labret. After a group of boys has been somewhat anesthetized with beer,
[412] a specialist perforates each boy's lower lip with a wooden or deer-horn
[237] awl and prays to Tupã that the labret may protect its wearer against death.
[293] For the three following days the initiates eat only maize mush. After
[195] their initiation they drop the infantile "u, u" (yes) for the adult masculine "ta."